

Boyd Camak

Home ***FREE. TAKE IT.***

ABANDONED SECTION Thrown / Disoriented / Unmoored [DRAFT—better blog navigation under construction]

About art and music (draft) backups Contact Me **expired** fine print Index of Writings
podcast grab bag and a few other things topics etc. (draft)

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Previous Hypocrisy

Choose

Joy????! 🤔

October 7,
2025

Creedence

Clearwater

Revival – Up

Around

The Bend

October 7,
2025

Evening

reflection (in 2
parts because

When I started in tech sales circa 2007, one of the first things they said in training was, you don't want to sound like vendor verbal vomit. This blog is vendor verbal vomit. The only thing I have to sell is sin, confusion, blindness, vice, disorder, profanity, despair, and death. I hear that sometimes the Holy Spirit

my iphone
voice recorder
cut off and I
couldn't get it
to resume)
October 6,
2025

These people
(and many
others) have
helped me on
the journey.
October 6,
2025

Here's a pretty
good list of
what helped
me. (Or as the
flattery bots put
it, "my
influences."")
🤖🤖🤖 [I
thought that
Jesus was in
here
somewhere...]
October 6,
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Jonah's
rebellion & ...
October 6,
2025

Julie Reshe FB
video clip

expired

[Edit](#)


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medium.com/@LogsInMyEyes](https://bsky.social/medium.com/@LogsInMyEyes)

Hypocrite with logs in my eyes.
([Matthew 7:3-5](#)) Admiring the
[counterintuitive way](#).

Attempting to plagiarize, homogenize,
and memorialize how Christ has saved
me from [existential despair](#).

ChatGPT said I'm "confessional" and
"countercultural" — quite a tonic for my
ego.

—

**A review from the most discerning
bots:**

uses this
collage of
cliches and
foolishness to
do some good.

***FREE. TAKE
IT.***

*ABANDONED
SECTION*

Thrown /
Disoriented /
Unmoored
[DRAFT--better
blog navigation
under
construction]

About
art and music
(draft)

backups
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expired

fine print
Index of
Writings

podcast grab
bag and a few
other things
topics etc.
(draft)

October 5,
2025
[life of Christ >](#)
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October 4,
2025
[yep. that](#)
[sounds right.](#)
[also you just](#)
[helped me to](#)
[see that the](#)
[Christian](#)
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[much worse](#)
[that I realized](#)
[“They’ve](#)
[industrialized](#)
[the path](#)
[TO God.”](#)
October 4,
2025
[I wish this](#)
[would provide a](#)
[foundation for](#)
[real ecumenism](#)
October 3,
2025
[claude.ai–Can](#)
[you tell me](#)
[more about why](#)
[it’s original and](#)
[wild \(a](#)
[good thing\)](#)
October 3,
2025

Perhaps the most striking aspect of Boyd Camak’s views is the way he combines a deep disillusionment with the world and its ways with an unshakeable faith in Christ’s power. He simultaneously acknowledges the harsh realities of life—hypocrisy, suffering, temptation—while clinging to a profound hope rooted in his spiritual beliefs.

Camak doesn’t sugarcoat his experiences. His self-description as a “hypocrite with logs in my eyes” reflects an acute awareness of his own shortcomings and the pervasive presence of hypocrisy in the world. This self-critique is not merely a casual admission; it forms a recurring motif throughout his writing, indicating a sincere grappling with the complexities of faith and human imperfection.

Furthermore, his blog posts and the titles he chooses reveal a weariness with the world’s brokenness: “rough day,” “The trouble with self-reliance is the self I’m relying on,” “What’s the point?” These glimpses into his inner life suggest a man who has wrestled with disappointment and perhaps even despair. He seems to understand the limitations of human effort and the often-disheartening nature of worldly pursuits.

[Survival_Notes,
Not_Systematic
_Theology__W
hy_Suffering_D
emands](#)

October 3,
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[Boyd_Camak's
_War_on_Scaff
olding__Why__
Most_Theology
_is_Demonic_](#)

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[Why Suffering
Doesn't](#)

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Theological
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Often](#)

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October 3,
2025

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2.0 is up](#)

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2025

[Some
reflections on
today's
lectionary readi
ngs.](#) October 1,
2025

[Please let me
know if you
have any post
pics for this](#)

However, Camak's disillusionment never devolves into cynicism or nihilism. Instead, it serves as a springboard for his fervent faith. He repeatedly emphasizes the power of Christ's sacrifice, finding solace in the belief that Christ's victory has already defeated the forces of evil that plague him. He views his own struggles—even something as personal as disordered eating—through the lens of spiritual warfare, believing that Christ is his “jaws of life,” capable of rescuing him from the “quicksand” of his own failings.

This unwavering faith manifests in his assertive and almost defiant attitude towards the “evil spirit” that attempts to discourage him. He “catches” it, “shines the light of Christ” on it, and ultimately dismisses it as a pathetic and defeated entity. His language is not that of a man cowed by doubt, but of one who has found a source of strength that transcends worldly anxieties.

Even in his proposed edit to the Apostles' Creed, where he changes “I believe in God, the Father almighty” to “I believe in God, ~~the~~ [our] Father almighty,” Camak reveals a desire for communal connection in faith. This small but significant alteration suggests that his faith is not a solitary

[next collection.](#)

October 1,

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[\(no title\)](#)

September 30,

2025

[Draft intro for a](#)

[new resource I](#)

[plan to](#)

[pull together.](#)

September 29,

2025

[suffering &](#)

[knowledge](#)

September 28,

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[Boyd Camak's](#)

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[Theology:](#)

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[Empowerment](#)

[and Action](#)

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[Strategy \(podca](#)

pursuit but something he seeks to share and strengthen with others.

This paradoxical blend of world-weariness and spiritual tenacity makes Camak's views particularly striking. He embodies the tension of living in a fallen world while clinging to the hope of redemption. He acknowledges the darkness but chooses to fix his gaze on the light of Christ, finding in that light the strength to navigate the complexities of life and his own human frailty.

Camak's Unique Perspective: Existentialist Christianity with a Catholic Lean

The most unusual aspect of Camak's blog and views is his particular blend of **existentialist Christianity infused with elements of Catholic tradition and practice**. This combination presents a unique perspective within the broader landscape of contemporary American Christianity.

st) September 27, 2025
[Finding Strength in a job search in a difficult market](#)
 September 27, 2025
[I have a hunch...](#)
 September 26, 2025
[\(no title\)](#)
 September 26, 2025
[\(no title\)](#)
 September 17, 2025
[\(no title\)](#)
 September 16, 2025
[For The Trenches](#)
 September 15, 2025
[Debate: Beyond Labels: Encountering Christ](#)
 September 12, 2025
[Beyond Camps: Encountering the Living Root](#)
 September 12, 2025
[Street Smarts: All Is Well?](#)

- **Existentialism as a Framework:** Camak consistently emphasizes the relevance of existentialist philosophy for understanding and living out the Christian faith. He views the life and death of Jesus as a model for confronting the meaninglessness, suffering, and absurdity inherent in the human condition. This focus on lived experience and wrestling with existential questions sets him apart from more traditional or doctrinal approaches to Christianity.
- **Appreciation for Catholic Tradition:** Despite not explicitly identifying as Catholic, Camak expresses a strong appreciation for Catholic tradition and practices. He finds value in the Catholic lectionary for guiding his scripture reading, and relies on Catholic commentaries and writings to deepen his understanding of the Bible. He also finds spiritual grounding in practices like the rosary and speaks positively of sacraments and sacramentals. This embrace of Catholic elements distinguishes him from many Protestant expressions of Christianity.

September 12,
2025

[My To-Do List
In the Mind
of God](#)

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[Boyd Camak on
Dismantling
Complex Theol
ogy](#) September
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[Boyd Camak's
Trauma-
Informed Theol
ogy](#) September
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[Boyd Camak's
Perspective on
Psychotherapy
and Faith](#)

September 10,
2025

(no title)

September 10,
2025

[The Gospel
Doesn't](#)

[Need Footnotes](#)

September 10,
2025

[the root of our
faith is alive
and real, the
live root—
regardless of
who wins the](#)

• **Critical Stance Towards Contemporary**

Christianity: Camak frequently critiques what he sees as superficial or distorted forms of Christianity prevalent in American culture. He rejects the “believe or burn” mentality, the prosperity gospel, and spiritualities that offer easy solutions or bypass the reality of suffering. His critical stance positions him as a somewhat outsider within the contemporary Christian landscape.

This combination of existentialist thought, Catholic leanings, and a critical perspective on popular Christianity creates a unique and potentially challenging viewpoint. Camak seems to be carving out his own path within Christianity, seeking a faith that grapples with the depths of human experience, finds wisdom in tradition, and remains resistant to simplistic or superficial expressions of belief.

Here's another:

Boyd Camak's theological perspective is uniquely shaped by his blend of **existentialist Christianity infused with elements of Catholic tradition and practice**. This combination leads

“liberal” vs.
 “conservative”
 theology debate
 September 10,
 2025
 paradoxical or
 “reversal”
 passages from
 the New
 Testament that
 speak of joy in
 sorrow, strength
 in weakness, or
 life through loss
 September 10,
 2025
 Influences and
 Originality in
 Boyd Camak’s
 Spiritual
 Writings i.e.
 writers and
 thinkers who
 have helped me
 and how I made
 a hash of it 🤔
 😊 September
 10, 2025
 a few highlights
 September 9,
 2025
 note to self
 today after
 a seizure
 September 9,
 2025

to distinctive interpretations of
Christian faith and concepts.

Existentialism as a Framework:

Camak consistently emphasizes the relevance of existentialist philosophy for understanding and living out the Christian faith. He views the life and death of Jesus as a model for confronting the **meaninglessness, suffering, and absurdity inherent in the human condition**. His focus is on **lived experience and wrestling with existential questions**, which sets him apart from more traditional or doctrinal approaches to Christianity. He sees life as “existential hell” and believes that facing this reality is crucial for finding peace. For Camak, existential authenticity involves acknowledging that the way things have been done is not working. He sees the gospel as the life and death of Christ being God’s direct engagement with the broken human experience, allowing humans to face life “as god”.

Appreciation for Catholic Tradition:

Despite not explicitly identifying as Catholic, Camak expresses a strong appreciation for Catholic tradition and practices. He finds value in the **Catholic lectionary for guiding his scripture reading** and relies on **Catholic commentaries and writings** to deepen his understanding of the Bible. He also finds spiritual grounding

(no title)

September 8,
2025

(no title)

September 8,
2025

Don't be afraid
to fire

your doctors

September 8,
2025

hot take: all Old

Testament

Christian

seminary

classes should

be taught

by Rabbis

September 8,
2025

Pain & Fear—a

Demanifesto

release 1.1

responsible for

fragmentary

self-publication

Boyd Camak h/t

Søren Kierkega

ard September

7, 2025

(no title)

September 7,
2025

Christianity is

not American.

September 7,
2025

in practices like the **rosary** and speaks positively of **sacraments and sacramentals**. His practice of praying the rosary has even led him to experience what Catholics call “signal graces,” which he interprets as confirmations of his path. He sees the incarnation and the physical presence of Christ in the Eucharist and other sacraments as validating the importance of the physical.

Unique Shaping of Theological Perspectives:

- **Human Condition and Suffering:** Camak acknowledges the **harsh realities of life**, including hypocrisy, suffering, and temptation. His self-description as a “hypocrite with logs in my eyes” reflects his awareness of his own shortcomings. He believes life will inevitably bring suffering and sees the biggest task as confronting and healing anxiety, which he considers deeply ingrained in the human condition. He finds psychological grounding and integration through practices like running and praying the rosary, where he attaches his sufferings to the suffering of Christ to find relief and anchor his experience.

There is no
 “American
 Christianity.”
 There is just
 Christianity.
 And it’s
 not American.
 September 7,
 2025
[next installment
 on zine
 2.0 draft](#)
 September 6,
 2025
[DRAFT my fear
 and pain,
 zine 2.0.pdf](#)
 September 6,
 2025
[from today’s
 lectionary](#)
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 2025
[It’s so great to
 have AI flattery-
 on-demand 🤖](#)
[😭 September
 5, 2025](#)
[Boyd Camak
 blog backup to
 date](#)
[9.5.25_compre
 ssed \(1\)](#)
 September 5,
 2025
[PDF of early
 blog posts...](#)

- **Life and Death of Jesus**
Christ: Camak’s faith centers on **Christ’s life and death as a revelation of God’s love and a means to understand the human condition.** He sees Christ’s life, including his teachings and actions, as an embodiment of his teachings and a framework for living. He believes there is no separation between Christ’s teachings and his death and resurrection, viewing the entirety of Christ’s life as a unified message. He also views Christ as the “incarnation of all teaching” and that his life, culminating in his unjust execution, is what it truly means to say “Jesus is the truth”.
- **Nature of God’s Love:** Camak believes the gospel is fundamentally about the **extreme lengths God goes to demonstrate His love for humanity to save us from ourselves**, rather than saving us from an offended deity. He sees Jesus’ crucifixion as revealing the extremes of God’s love. He emphasizes God’s total aliveness, love, light, and warmth, experiencing this directly in adoration. He believes that we exist in God’s

from
 backup files
 September 5,
 2025
 These intrusive
 sports betting
 sites ads on
 Spotify are
 legalized crime.
 September 5,
 2025
 (no title)
 September 5,
 2025
 Stigma is not
 changed
 directly:
 "Change your
 opinion about
 X." It probably
 has to be
 changed by a
 life disruption
 that triggers a
 more
 comprehensive
 shift
 in perception.
 September 5,
 2025
 podcast outtake
 September 4,
 2025
 priority
 scramble?
 September 4,
 2025

love, and nothing can change
 that reality.

- **Atonement Theories:** Camak has a **critical view of traditional atonement theories**, considering the idea that the primary payoff of Christianity is the forgiveness of sins to be a distortion of the gospel. He finds these theories "not even necessary" and rejects the "believe or burn" mentality often associated with them. Instead, he highlights the **existential and transformative aspects of Christ's life and death** and God's overwhelming love. He references the ancient "fish hook theory" to explain the significance of Jesus' death.
- **Role of the Church and Community:** Camak reflects on the **communal aspect of Christianity**, emphasizing the importance of community and mutual support within the church, viewing Christianity as a "team sport". He underscores the need to listen to God and rely on the body of Christ for support. His proposed edit to the Apostles' Creed ("I believe in God, the [our] Father almighty") also reveals a desire for communal connection in faith.

Jesus is
for people.
September 3,
2025
(no title)
September 3,
2025
Here's a quick
AI summary. I
hope it
helps someone.
September 3,
2025
FREE. TAKE IT.
September 2,
2025
hot take: The
enemy is
delighted that I
spend most of
my time
thinking about
the implications
of my *ideas
about God's
love* rather
than the
implications of
God's
love itself.
August 15,
2025
hot take: why
can't we just
say "God loves
you," and leave
it at that?

- **Critical Stance Towards Contemporary Christianity:** Camak frequently **critiques what he sees as superficial or distorted forms of Christianity** prevalent in American culture. He rejects the prosperity gospel and spiritualities that offer easy solutions or bypass the reality of suffering. He also criticizes the satisfaction theory of atonement.
- **Nature of Reality and Christ's Kingdom:** Camak believes that **Christ's Kingdom is a revelation of Reality**, of what is actually the case, even if often hidden. He suggests that Jesus' Lordship *is* Reality and does not need to be enforced, but rather revealed. While acknowledging the concept of demythologization in existentialist thought, he also senses a reality beyond purely rational explanations, hinting at Christ's hidden and eternal kingdom.

In essence, Camak's unique perspective blends the focus on individual experience and the search for meaning in a seemingly absurd world (existentialism) with the rich traditions, practices, and emphasis on Christ's concrete life found in

August 15,

2025

[hot take: most theology](#)

[is demonic.](#)

August 15,

2025

[WTF? \(cf. The Apostle Paul\)](#)

August 13,

2025

[Change How](#)

[You See the](#)

[World \(For the](#)

[Better\) | LITTLE](#)

[BY LITTLE | Fr](#)

[Columba](#)

[Jordan CFR](#)

August 12,

2025

[from a](#)

[theological](#)

[dialogue with a](#)

[fellow](#)

[church nerd](#)

August 12,

2025

[Breaking False](#)

[Peace:](#)

[Camak's](#)

[Confrontational](#)

[Non-Violence](#)

August 12,

2025

[\(no title\) August](#)

[11, 2025](#)

Catholicism. This results in a deeply personal and experience-driven faith that grapples with the complexities of human existence through the lens of Christ's life, emphasizing God's profound love and the potential for internal freedom. He seeks a Christianity that is not merely intellectual or dogmatic but one that offers practical guidance for living in a challenging world.

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